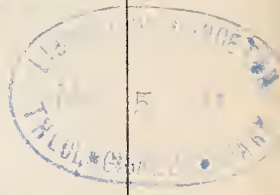






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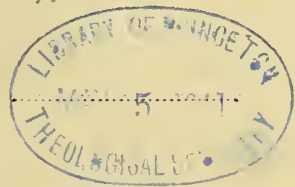


FORTY-SEVENTH

# ANNUAL REPORT

✓  
OF THE  
A. B. C. F. M.

## AMERICAN MADURA MISSION.



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MADURA:

PRINTED AT THE LENOX PRESS, PASUMALAI.

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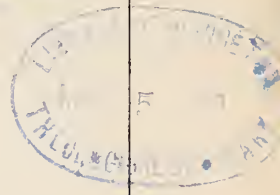
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AT THE OFFICE OF THE AMERICAN MISSION



THE  
SIXTH  
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# American Madura Mission Report.

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## INTRODUCTION.

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Thirty-three Protestant missionary societies conduct at present over fifty missions in India. It is estimated that under these agencies there are half a million souls who take upon them the name of Christ, and two hundred thousand youths, who, through them, are receiving a Christian education. This result is properly regarded by all Christendom as a cause for great thanksgiving. When we consider the Hindu character, and the permanent nature of the work indicated by the above figures, it may be regarded as one of the greatest triumphs of Christianity.

The American Madura Mission, with pleasure, counts itself among these forces for the redemption of India, and offers to its friends the result of another year's labor toward swelling the number of those who are brought from the darkness of heathenism to the full light of the gospel of Christ. For, however beautifully the poet may paint, and give the lustre of his own Christian mind, to an imaginary "Light of Asia," it still remains that that "light" is hopeless darkness as compared with Him who is "the Light of the World."

A few comparisons may enable us to appreciate somewhat the present state of our mission. Although India, as we have seen, reasonably rejoices in its growing native Christian church, its number, after all, is only about one-fifth of one per cent. of all the people of the land. But of the 1,600,000 who inhabit this mission district, nearly three-fourths of one per cent. are Protestant Christians. Or, considering the area of this district, there are four Christians for every three square miles. Since there is still a large portion of our field where there are no Christian congregations, this is a very encouraging fact.

The same encouragement comes from our educational record. There are 1565 children in our schools—nearly fourteen per cent. of all our congregations—while the government census, of 1871,

gives only one in every 230 of the population of this presidency, as attending school. Of our adherents, there are a fourth, while of the population of this district, probably, not one-tenth who can read. And in the number of our reading Christians, is included an active and well educated agency of 356 persons, who devote their whole time to labors for the salvation and general advancement of this people.

Considering these and other suggestive facts, we have abundant reason to thank God for His blessing upon our efforts.

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## THE YEAR.

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The present year has been one of prosperity. The rains, which were late in coming, finally poured abundant blessings upon the district, in acknowledgment of which the fields are smiling with their freighted treasures.

No marked social or external changes have occurred during the year.

The district is fast regaining the equilibrium which it lost by the late famine; and with returning prosperity, it is an interesting inquiry whether, as is maintained in some quarters, there be also a revival of Hinduism. That there is such an apparent revival in some portions of our field seems evident. Mr. J. S. Chandler says of his station:—"A new zeal for idolatry has been very manifest: temples and shrines have been repaired and renewed; multitudes of offerings for good crops have been made to idols, and many upright stones, supposed to be the altars of supernatural beings, have been cleared of rubbish, anointed, and worshiped."

On the other hand, Mr. Washburn writes, with equal emphasis, of his district, as follows:—"We are able somewhat to gauge the current of heathenism because we are in the region of the Sikkantamalai temple. Of late years, the railway has offered to visitors facilities for getting to and from the feasts. But there appears little difference in the number attending. The silk weavers of Madnra, and the reddies of the South, visit the temple with some devotional feeling. But with the great majority of the visitors from Madnra, their visit to the sacred place is a mere holiday excursion. It is manifest that the superstitious beliefs are giving way in Madnra and the large towns."



these, 192 have been educated by the mission (of whom most have attended the Pasumalai Seminary) and 64 by the C. V. E. S. Training Institution, while of the remaining ones, most have been educated in Tinnevely. Educationally, they range from the well-educated pastor to the most inferior catechist. They are, generally, sufficiently instructed, however, to be considered oracles by the people of their own special charge. It is gratifying to know that the educational standard of our helpers is rising—some of the more backward ones being replaced by others better qualified for the work. Their spiritual qualification also is not neglected. There is an earnest striving among the missionaries, and among many of the helpers themselves, for a baptism of the Holy Ghost upon all of them. That there is much indifference and lukewarmness among them is only too true; but the missionaries report progress in the right direction.

Mr. Rendall writes:—"I am happy to say that I see evidence of spiritual and intellectual progress in the helpers, which encourages me in the work. Some of them are gaining in their power to preach the gospel, and are taking more and more interest in their congregations and schools." Still, the great cry here, as in the church universal, is that the Lord send more and worthier laborers into his harvest. It is the aim of the mission, after a man has once entered its service, to furnish to him means, and offer inducements of various kinds, for growth and progress in piety, knowledge, and general efficiency. Among other methods, is that, of each missionary meeting with all his agents two or three days, monthly, for conference, instruction, and encouragement. The helpers being divided into three classes, according to their intellectual and educational qualifications, receive lessons which they are to recite semi-annually at general meetings. The monthly meetings at the station are devoted in part to the recitation of these lessons. Moreover, each missionary consumes a part of the time, according to his own bent, and to the special need of his helpers. Mr. J. E. Chandler describes one of his monthly meetings as follows:—"It occupies two and sometimes three days. In it, I always give practice-talks, and, generally, we have one or more essays and short sermons, etc. These are in addition to the practical questions that grow out of the lessons, upon which there is an examination. The helpers, among themselves, have united in forming what they call 'The Palani Helpers' Improvement

Society.' They hold a meeting, once in a month, at which they spend several hours in talking over the work of the past month, and in discussing some questions that have arisen in regard to their schools and congregations and in examining each other's registers."

The annual meeting, when all the missionaries and their assistants meet for a week at Madura for reports, examinations, general discussions, and brotherly conference and communion, is one that carries its encouraging and stimulating influence upon all during the year.

Very few have been dismissed during the year, and of those only a small part for improper conduct. The Lord has given to their families, a year of general health and physical comfort, for which we are grateful.

**Pastors.**—The number of native clergymen in the mission is eighteen. Of these, four are now engaged in other than pastoral work. And of these four, one resigned his charge during the present year. The native pastorate, in more than one sense, exhibits the degree to which Christianity has progressed in this mission. While it represents the present culmination of piety, character, culture, and dignity in the native church, it at the same time, in the degree of support which it receives, represents the highest efforts of the native church in the line of self-support. Differently from our other agents, the pastors are wholly supported either by their respective churches, or by the combined efforts of the churches and the "Native Evangelical Society," without intrenching upon the funds of the American Board. While the churches of their charge were at first unable to support them, it is cheering to know that several of the pastors are now entirely supported by their own people respectively, charities being contributed in addition to this. By the congregations under the charge of all the pastors, there have been contributed during this year 3835 rupees, which is a gain of 214 over last year.

The pastors, though several of them, after many years of faithful service, are growing venerable—on the whole, enjoy good health.\*

**Catechists.**—This class of helpers embraces 128 persons—two more than last year. They are generally stationed in the vil-

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\* For extracts from the reports of the pastors, see "Appendix."

lages, and are the agents who impart religious instruction and comfort to most of our Christians. The existence of so many small congregations, over which we cannot afford to place men who demand a large salary, makes the force less competent and aggressive than we would desire it ; still, it is evident that there is, in this class, much progress.

**Teachers.**—The teaching force is one of no little consequence. The problem of the best education and quickest development of our army of school children, is one of much importance. The number of those who have been specially prepared for the teaching profession, is increasing, and the class is growing in efficiency. Our teachers, however, are so few as compared with the number of scholars, who clamor for an education, that some of the missionaries have to employ a few heathen teachers. There is doubt, in the minds of many, as to the wisdom of employing such persons in any circumstances, and yet that much good is being done by such an agency, is unquestionable. It is also felt that the torpor into which some of our Christian teachers are apt to fall, is often removed by the device of putting by their side a heathen teacher who knows that his efficiency, as an instructor, is the only recommendation that he has in the eyes of his employer, and who will, consequently, often work with an energy that is worthy of emulation.

There are at present fifty-seven schoolmistresses in our employ—an addition of nineteen during the year, making, altogether, an increase of fifty-one in our teaching force, as compared with last year. The number which annually leaves the Madura Girls' Boarding School, having gone through a normal course of study, gives promise of a rapid growth of this force. But it is questionable whether the supply will equal the demand, for the era of girls' schools seems to have dawned upon this district. The Christian teachers, generally, spend the Sabbath in evangelistic work—preaching, and in other ways imparting divine truth to the people.

**Bible Women.**—Of these there are now seventeen employed by the mission. It is a force which has come recently into importance in this district. This will account for the fact that neither in this mission nor in Tinnevely, nor perhaps in any other mission, is there a special school, or even a department of a school, for the sole instruction of the Bible woman. Her knowledge of the Bible, coupled with a good common education, is taken as a basis, and then her frequent contact with, and help and

inspiration from the lady missionary in charge of the work, is the only special education which she at present can hope to obtain. Most of our Bible women have been educated in Tinnevely. Considering the growing importance of this work, and the number which we employ of this class of workers, as compared with the number of regularly employed schoolmistresses, it is worthy of serious consideration whether we should not, in some way, prepare specially for this work our future agents. It should also be remembered, in this connection, that several of our stations report no Bible women at all, owing in part at least to the fact that there are none to be found who are qualified for the duty. When we remember the long-neglected work, which these women are now performing, and the wonderful openings to them on all sides, we may well be thankful that we have so many heartily engaged in it.

**Other Helpers.**—There are in most of the stations dressers or medical catechists, who have been trained by Dr. Chester, and who give aid to the missionaries, and much physical relief to the Christians. In a few of the stations, there are also colporters employed by the Madras Bible Society, but under the direction, respectively, of the missionaries of those stations.

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## CHURCHES.

There are in the mission thirty-three churches—the same number as last year. Outwardly, there has been steady, though not remarkable progress. There have been received into church fellowship, during the year, two hundred and ninety-six, of whom two hundred and forty-six were by profession. Subtracting the number of deaths and dismissions, it leaves a gain for this year of one hundred and sixty-nine—of such, we trust, as have found the Lord as their Savior. Still, of new members we cannot generally speak with very much confidence; for, with rare exceptions, conversion among the Hindus is not that positive and obvious change which is so often witnessed in a more civilized land. An outward change of conduct is indeed required; but the real work of grace in a Hindn heart begins very low and works up very gradually. According to his capacity for receiving spiritual impressions, however, he makes gratifying progress. And as knowledge increases, the work of grace deepens, and bears fruit in a stronger conviction of sin and appreciation of the infinite love

of God. In this connection, Mr. Washburn writes of a young man who has this year been received into the church. Of him he says that "He presented, and still presents, all the evidences of a change of heart which we are wont to see among converts at home; but this is not true generally. People here show the strength of their piety more by enduring than by doing." Of one of these stirring and welcome instances, Mr. Noyes writes as follows:—"A young Christian who is now a member of Kambam church, was two years ago a heathen boy learning in our Christian school. After learning to read and write, he left the school and worked in the fields with his father, a bigoted heathen. The boy did not forget the Christian instruction which he had received in school and refused to work on the Sabbath, and attended our church service and the Sunday-school. His father was very angry at this, forbade his going to church, and ordered him to work on the Sabbath. Because he would not obey in this, he was severely beaten several times, and was deprived of his food, especially on Sunday, and driven from the house. The brave boy bore this patiently and was led by his trials to embrace Christianity from the heart. He was baptized and admitted into the church; and now his father and mother and several relatives have become Christians through his influence."

Among the older members, there has been a perceptible growth in Christian graces during the year. Mr. Chandler, of Battalagundu, writes:—"There has been manifested a new zeal for preaching to the heathen; an increased desire to study the Bible, especially on the part of women and girls; a greater desire to unite with the church; an unusual readiness to ask forgiveness; more careful observance of the Sabbath; more courtesy toward one another; less of a disposition to quarrel; less begging; and, in our congregation, a marked willingness to lead in prayer in church meetings. One good old man, who joined the Battalagundu church, had a copy of Matthew in his house for twenty years, but lived as a heathen, brought up his family as heathens, and also led his village people in heathen worship. Now he has stood out from his family and people, and confessed Christ, and is earnestly waiting for them to be Christians too. He is the village magistrate, and the founder of the village, but now they say that he has gone crazy in becoming a Christian."

It is a comfort to know that the institution of caste—so tenacious of life, and so ingrained in the people's nature—is yielding

to the broad spirit of the Christian religion. Mr. Herrick reports twelve, Mr. Howland, nine ; Mr. Noyes, eight ; and Mr. Bunnell, six castes, as represented in a single church in their stations, respectively—all of which persons, as one family, gather together around the Lord's table.

Among the great discouragements incident to missionary life in this land, is the fact that so few of the lay Christians are really aggressive and positive in their Christian influence. This is felt in our mission, and our earnest prayer for this people is that the Lord would breathe into many of these dry bones the breath of life. It is not true, however, that all our Christians are of that stamp. There are in every station some who are an encouragement and a joy to the missionary. One writes that "There are a few members of the churches who are aggressive in spirit, and are an example to the heathen, leading them to Christ. I have distinctly eight men in view, who might be classed as doing much to honor Christ and advance the interests of his kingdom." Another missionary says ;—"A very wicked heathen, of the kalla (thief) caste has been converted through the efforts of an active, private Christian." Some suffer much persecution, and have, in this way, an excellent opportunity for testifying to the value of the gospel of Christ, and also to their own sincerity and good purpose. As an illustration of this class, it is said that a boy of high caste, at Kombai, attended the village school, and thereby became a Christian. His father, who tried vainly all means to bring him back, finally gave him his choice of being either a disinherited and an outcast Christian, or a well-to-do and obedient heathen. The boy chose the former, and rejoices in Christ as his inheritance,

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## CONGREGATIONS.

The congregations are composed partly of church members and partly of non-communicants, the latter element being in the proportion of a little more than three-fourths of the whole number. This proportion varies in the stations, from Madura station, where it is one-half, to Palani, where it is six-sevenths. Happily, this proportion is changing in the mission in favor of an increased church membership. For, while this year has witnessed only an increase of two hundred and twenty-eight in the congregations,

there has been a gain of one hundred and sixty-nine in church membership—a decided advance (when we keep in mind their relative number) in favor of the church. These congregations are two hundred and seventeen in number, making an increase of eleven during the year. They are composed of persons residing in three hundred and forty-three villages. In some of the stations there has been a decrease during the year, in the number of adherents. The reason given for this in one station is, that “We have in some cases thrown off those who were not willing to learn.”

Mr. J. E. Chandler writes of a congregation that he has received during the year:—“I have received one new congregation from the pallar caste. The chief man was the manager of a small temple, from which he received an income. This he has sacrificed as well as many other perquisites that were of considerable pecuniary advantage to him. In regard to their motive, this head man says that during the famine he came several times to our bungalow, and, with other cultivators, received from me money for seed-grain, etc. Here he heard for the first time about the Christian religion and the utter uselessness of worshiping the image on the hill near by. He did not make known to any one his impressions. But from that time until the present, over two years, he has been trying to persuade his relatives to come with him and cast in their lot with the Christians. His determination was not declared to me until last June. Some of the people, who first gave their names, have, through fear of their relatives, drawn back. At first about sixty joined. I have built them a house for worship and for school purposes, and have sent them a schoolmaster. Their catechist lives in an adjoining village. I have the hope that this is the beginning of a great work. Excepting this head man, most of them are quite poor; and yet they have met about one-fourth of the cost of land and expense of building, and I think they will do more in the harvest.” It is gratifying to note that even in some places where there has been a falling off there is reported an increased average of attendance at church meetings. Mr. J. S. Chandler reports that while the number of his congregations has diminished by seventy, his average Sabbath attendance has increased by forty-nine.

Our great work is that of educating all our congregations into the knowledge, experiences, and practices of our blessed religion. To become a nominal Christian is not the chief thing; in many

cases, not a very difficult thing. The progress from that state to one of true discipleship, is by far the most serious task. Fully half of our adherents have been such for at least four years—many for a much longer period. And yet they are not fit, either as respects knowledge or experience, to enter into an open covenant with the church. This is owing chiefly to the great mental, social, and moral degradation of the majority of our adherents who are consequently slow to learn, and comprehend, and practice the truth. It is also owing, in part, to the inefficiency of some of our helpers, and, in part, to the double system of a nominal and a full membership in the Christian church. This is, unquestionably, the best system for this field, but it is not without the fault of leading many of the most ignorant adherents into the hallucination that if once a nominal Christian, salvation is thereby secured.

There are a great many in our congregations who lead a very different life from that which they led when they were heathen. Their conduct is exemplary, and their life is positively good in its influence upon all around. They also evince, to a considerable degree, an aggressive earnestness in behalf of Christianity. One missionary mentions a constable, who is very zealous, and seems to be more active than the mission teacher in holding meetings and in winning others to Christianity. Some also give evidence at death, that, though not communicants, they possess "the one thing needful." Mr. Noyes writes:—"We sometimes find persons in our congregations, who, though not received into the church, give good evidence of faith in the dying-hour. There may be many such. Pastor Isaac mentioned one such in our last monthly meeting. The man had, for many years, been a member of the congregation, but had never been admitted to church privileges. On his death-bed, his prayer and his expressions of faith, indicated that he knew Christ and was a true believer."

All the missionaries report frequent visits to their congregations during the year. In the larger stations, however, this work is done mainly by the pastors, who report monthly to the missionary in charge.

The teaching of the congregations is of paramount importance. It has been done, we believe, with faithfulness during the present year. There is no uniform method of instruction. Mr. Howland teaches the International Sunday-school lessons. Mr.



Tracy progresses from the outlines of the Life of Christ to Old Testament biography and from that to the parables and miracles of Christ. Mr. J. S. Chandler writes of his method:—"A course of subjects for sermons, with appropriate passages, is given out for the year, in order to ensure instruction and stimulation from all parts of the Bible, and on a great variety of subjects." Mr. Rendall reports that in instructing the congregations, the same monthly lessons, the same Scripture verses, and the same lyrics are given to all the congregations. He also adds:—"The growth in knowledge, and in an interest in the cause, has been apparent in many of my congregations. It has resulted from better instruction on the part of the catechists and from more care on their part in the discharge of their duties. My visits to the congregations to administer the sacraments, have been almost always seasons of delightful interest during the year. May God increase the interest ten-fold during the coming year."

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## SPECIAL WORK FOR THE HEATHEN.

This work is conducted in two ways. In the first place, every missionary and his helpers spend more or less time in communicating with the heathen, who live within easy reach of their homes. These heathen are, in a sense, as much the object of the care and solicitude of the missionaries and their agents as are the Christians under their instruction and guidance.

No one, with divine love in his heart, and with his soul kindled by sympathy for ignorant, perishing humanity, can live unconcerned and without effort for the idolators who dwell under the shadow of his own house. In this way, there come under the constant influence, advice, and instruction of each missionary and helper, a large number of heathen, of whom statistics bear no record. Every missionary can point to a number of heathen neighbors, of whom he can truly say that they are much better men because of his instruction and example. Society, and more especially caste, have forged and drawn around all this people their iron bands too tightly to be easily thrown off. Hindus will often renounce, with sincerity, their religion. They believe and often declare that there is in it no reason, comfort, or hope. But, after all, when conviction impels them forward, caste-prejudice stands like an impassable gulf before them. They dare not try

to cross it. And no man who is familiar with Hindu life and ideas, can fail to have some sympathy with them. One of this class of persons lived in Mánamadura. For years he had been under the influence of Mr. Capron, and other missionaries. He was almost a Christian. The fear of social ban was the only link that held him to his past connections. He died a few months ago; and, when the hour of dissolution was evidently near, he sent for the catechist. When the catechist arrived, the dying man burst out into a most earnest and vehement prayer to the Savior for his saving grace. Such instances as this are by no means unknown to most of the missionaries, and they give encouragement in a work which often seems very barren of results. Mr. J. S. Chandler reports that more than three times as many heathen have heard, in his station, the truth in this way, than through the regular itineracy. And of the fruit of this work, he writes that "The heathen, men and women, listen much better than ever before. They have supposed Christianity to be a religion for the low castes; but are beginning to realize that it is also for the high castes. The reason is that they have learned more about it."

The other form of work for the heathen, is the itineracy. The missionaries, with their helpers, go into neglected regions and spend a few days in tent, preaching the gospel to all within a circle of a few miles. They also sing, and distribute tracts, and sell books to those who can read and may wish them. The statistics show considerable work to have been done in this department during the year. While some of the missionaries have not been able to engage personally in the work, it has been conducted by them in all but one station. They have, together, spent 57 days in tent, and have directed 37 itineracies, in which the catechists and pastors spent 1401 days, and preached to 70,459 souls. Of his efforts in this work, the past year, Mr. Burnell writes:— "In the month of February, we spent fifteen days on the itineracy. Mrs. Burnell and eight helpers were in attendance; about five thousand people were listeners, and nearly ten rupees' worth of books were sold. On one occasion, a meeting of a literary club was attended, in which the good and ill of the British government was discussed, in English. This was in a large town, where no foreigner resides. The knowledge of history, and the use of a tongue, not vernacular, shown in particular by one of the speakers, was very creditable to him. On this itineracy, houses were seen of a certain class of merchants, said to cost

from ten to fifty thousand rupees. In nine months, one hundred and twenty-five days have been spent in village work. Excluding the above mentioned fifteen days, one hundred and ten days were taken up by thirty-six tours."

The people are reported to be, every where, giving an attentive and appreciative ear to the truth spoken, and are growing in their interest in the gospel message, just in proportion as they come to know the missionaries and their object. A few, in close proximity to mission residences, have heard, with obdurate hearts, the gospel so often as to become gospel-hardened heathen. But Mrs. Capron, who devotes nearly all her time to the Hindus, writes of them generally:—"They listen as never before. The reason is my own more complete dependence upon Power from on High when I attempt to reach a soul—my own knowledge of the Savior Jesus, as a present, personal Friend, to whom I may wisely and well leave results, as I try to reveal Him, ready and waiting to save."

Mr. Washburn writes of three itineracies, carried on chiefly by the students of the seminary:—"A portion of the Christmas and the April vacations, is, customarily, devoted to preaching through the villages of the station. This work is under the supervision of Mr. Buckingham, (native minister.) In our contact with the people at feasts and in villages, we find that they have not forgotten the aid which they received in the famine; on the contrary, they hold their benefactors, in those distressing years, in grateful remembrance, and, not unfrequently, recall the distribution of relief to our remembrance, and speak warmly of the great Christian nation over the sea that rose to help them in their day of extremity. The records of these itineracies present many interesting items. Said the people to the preachers in one village:—"Your coming to-day is a good omen. Tell us of your religion and we will gladly hear you. In one village," the records go on, "the stone-carver whom we met on a previous itineracy, and who then proclaimed openly that he would never again carve another stone idol, we find is keeping his promise, and is a Christian privately. At another village, after the preachers had sung a lyric and explained it to a large audience, a man in the crowd took the words out of the catechist's mouth, and spoke to the people very well. In a village near this, a woman in the company spoke up, and added her friendly commendation to what had been preached. Of a woman in another village, her neighbors said, she belongs to your religion; she prays to your Lord Christ; she never wor-

ships our gods.' At the end of the account of the January itineracy, Mr. B. says:—"During the past five days, we have scarcely met with any opponents. In some of the villages most of the people received us gladly as their friends.'"

Of the readiness of the people to listen, Mr. Herrick remarks:—"They certainly are much more ready to listen now than in former years. All seem friendly, while some manifest a real interest. It may be said, in general, that the better the people know us, the better they like us."

Mr. Howland writes as follows of his method and success in this work:—"There have been three itineracies during the year. Usually, five days are spent in each itineracy. The people, as a whole, listen attentively, and without disturbance. Sometimes they attempt to answer the arguments for Christianity. There is one heathen teacher, who, whenever he sees or hears the catechists preaching or talking of Christianity with the heathen, leaves his school and preaches heathenism, so to speak; but such instances are rare. We tried our portable organ on one itineracy, and in a large town were listened to in perfect silence, for two hours, while native lyrics were being sung through the help of the catechists. Remarks, by the helpers, were occasionally made, and the people carried home the truth sung."

Not much can be said, with confidence, of the direct and immediate results of the itineracy. No congregations have been established through this work the past year, and but few individual adherents thus gained. Perhaps there is too little method in the labor, and not effort enough put forth to follow up the good influence left by the itineracy. It is certainly not the most encouraging kind of work, in speedy or prolific results. It is, however, a part of the missionary's Christian privilege and unmistakeable duty. And while, mostly, a work of pure faith and hope, it is to every missionary not without tangible evidences of God's accompanying blessing.

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## WORK AMONG WOMEN.

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This department of work is growing into one of exceeding interest and of no small proportions. The idea that man is the only person worthy of enlightenment, and of mental and moral progress;

and that woman must unaspirely rest in her degradation, is vanishing like the damp fog under the full blaze of the sun. Until recently, even Christians found it impossible to give to their wives and daughters, the place and chance which they merited. Thank God that to-day, the opportunity to work for Christian and heathen women has extended beyond our means to improve it; and their susceptibility to the influence of divine truth is greater than that of the sterner sex.

**Christian Women.**—It is our desire to interest and get the aid of the educated Christian women in behalf of their ignorant sisters. This work for Christian women has been carried on with increased effort and earnestness the past year. Wherever opportunity presents, many of the wives of our pastors and catechists conduct meetings for, and in several ways instruct, the women of the congregations. There is a growing desire among our Christian women to learn to read—a desire which is not without good results in many places. Of this work, Mr. Rendall writes:—"Nearly every catechist's wife has such work on hand. Generally, the wife of the catechist holds a prayer meeting for the Christian women of the place, and, in some cases, heathen women are drawn in. One of the most hopeful signs which I see with reference to this kind of labor, is the number interested in learning to read, and the intercourse they are having with the wives of our helpers and other Christian women." Mr. J. S. Chandler considers as one of the hopeful signs, the activity of Christian women in behalf of their sisters, and their patience under persecution. We may mention here, that some of the ladies meet, monthly, with the catechists' wives, for the purpose of instructing and inciting them to Christian activity.

**Heathen Women.**—The Bible-women devote their time exclusively to Hindu, Roman Catholic, and Mahomedan women. They labor under the guidance and stimulating example of the ladies in their respective fields. It is not found necessary, in this district, to resort to any accessories, such as needle-work, in order to gain a hearing from the women. Mrs. Capron says that there is no need of needle-work to an earnest Christian worker. An open door of welcome is before the missionary lady and her Bible-woman, into as many places as they can go, and the Lord is their constant Helper.

This year, about twelve hundred heathen women have been regularly visited, and instructed in the way of salvation. The

number of women who have heard the truth from the lips of these Christian women, may be estimated at twenty thousand. When we add to this the great number of heathen women who are influenced and enlightened by our other agencies, how inspiring the thought; what an excellent topic for earnest prayer on the part of all who yearn after the salvation of the Hindus!

This work, as it is conducted in Tirumangalam, is reported by Mr. Herrick as follows:—"One Christian woman, a widow, is accustomed to visit heathen women when in trouble, and not only talk, but pray with them. I speak with them as I have opportunity in the streets and in their houses, and the helpers do the same. The wives of the helpers talk and read with those who call upon them, and sometimes visit them at their homes. The Bible-woman, who lives here, regularly visits one hundred and thirty-four houses belonging to people of ten different castes, to make known the truth to the women and girls. She sometimes reads and explains passages of Scripture and sometimes reads other books. The book, entitled 'The Women of the Bible,' is a favourite with her. She sometimes prays with women whom she visits. One widow is believed to have become a Christian; but, being dependant upon the heathen for a place of shelter as well as food, she fears to confess Christ openly."

Of the work in Palani, Mrs. Chandler reports:—"We have one Bible-woman wholly devoted to the work. Several of our female teachers give a part of their time to it also. The Bible woman reports, from September to December, 190 visits and 676 hearers. Most of these would not hear the truth in any other way. With the work on the premises, I have not been able to visit with her systematically, but go occasionally. There are a number of families who are glad to have me come. I visited one day a rich weaver's family. There were some six families in the house, which is large, with two stories and a large court in the centre. Men, women, boys, and girls were all busy. I was very kindly welcomed. The head man was quite venerable, weaving the wide, thin, beautiful, gold-bordered men's cloths; and other looms for the younger men had other varieties. Every one, after a few minutes, left his work and came near. Also some weavers from the adjoining house, came to listen, and see what this missionary lady wanted. The story of the prodigal son was full of interest to them. Since then, the old men and a dozen of the family have been to our house. And as it was the Sabbath, I

asked them to sit with us, during the morning service on the verandah, which they did, listening with wonder to the children's singing. The Bible woman has six pupils learning to read. Two of them learned their alphabet in our day school, and now, too large to come to school, wish a teacher at home. One woman, from Madura, who had studied under the Bible woman there, sought out our woman, and requested her to come and teach herself; and her sister inquired for the day school, to which their daughters could go. I know of no conversions among these families, but we will sow the seed, and the Lord will give the increase."

Mrs. Capron, who devotes most of her time to this work, and whom the Lord has specially blessed in behalf of the benighted women of the city of Madura, writes:—"The number of Bible-women employed has been six. The number of women under instruction, January, 1880, was 209. The number during the year has been 379; of these, 46 have moved away from the city; 5 have died, and 50 have left from various causes. The number at present is 278, and of these, 132 women are reading God's Word. The number of listeners to the reading of the six Bible-women, is estimated at 14,902. The work moves in correspondence with the earnest spiritual life of the workers. This is evident in the survey of the labors of each worker for the year, and in the weekly reports of incidents given; evident, in the numbers who gather about the Bible-woman in her visits; evident, in the receptive condition of those who are reading the Bible, and are improved by its truth, and thus made conscious of its power within; evident, in the more skilful way in which the teachers meet the questions asked; and, above all, evident in the way the Holy Spirit responds to a whole-hearted dependence upon Him. I have observed one general effect of our labors, and that is, the expression of desire for 'light,' or of a consciousness of 'light within' from our pupils. I also add a single incident. A young mother, for some time before her death, seemed to read the Bible with unusual eagerness, and asked many thoughtful questions. When very ill, she said to the Bible-woman, 'I wish they would let the lady give medicine, because she would pray about it.' The Bible-woman replied, 'You will not forget the Lord Jesus Christ, your Savior!' 'Will I forget Him? No,' was her response. Although these little ones in faith, are never recorded as conversions, we cannot but confide in the willingness of the Savior to save

them. One of these, is a woman whose fear of her relatives, holds her back from openly confessing Christ. She, one day, asked me with evident anxiety, 'If the heathen bury me, will the Lord Jesus come for me at the resurrection?' "

There have been no open conversions through this agency, in 1880, but of many, is Mrs. Capron's remark true, when she writes:—"I believe that there are those who are depending on the Lord Jesus for salvation. Perhaps we cannot consider such cases conversions until they openly renounce heathenism."

Nor is this work barren in indirect results, such as the general elevation of the Hindu woman. Of these results, Mrs. Capron continues:—"In cases where there is a fondness for reading, there is, usually, a pleasure in gaining information from other sources. Topics of conversation, outside the usual line of talk, are brought in, and there is a general intelligent working up of the mind. In cases of wives, with intelligent husbands, there is a growing respect for woman, and belief that she may be a companion as well as a servant. A woman who knows how to read, unconsciously, rises higher in intelligent interest in what is going on, and ventures upon an expression of her own opinion and convictions, that is very different from ignorant self-assertion or listless indifference. There is also less fear that a woman who knows how to read and write will be led into temptation."

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## EDUCATION.

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In our 173 schools, there are 4,261 pupils, of whom 3,068 are boys and 1193 girls. This makes an increase over last year of 31 schools and of 559 male and 164 female scholars.

By conforming, in these schools, to the government examinations, we have the benefit and stimulus of a government superintendent. The interest which the people manifest in this work, is growing, and their present appreciation may be partially gauged by the fact that 3,180 rupees have been given by the scholars as fees, an advance of about 560 rupees upon last year, and averaging about three-fourths of a rupee for each pupil. One of the substantial and direct results of this system of education, is seen in the fact that there are, this year, in our mission 199 persons more who can read than there were last year. It is also encouraging that



in quarters where religious instruction was formerly vigorously opposed, it is now gracefully submitted to, and accepted, as a matter of course.

We will mention the several classes of schools in order.

**Pasumalai School.**—Mr. Washburn writes the following report of the schools:—"There are, in Pasumalai, 254 persons; 219 of these are Christians, and, from them, 126 are pupils in the various departments, and many others are employed in and about the schools, so that the village is a kind of educational colony. At the end of 1880, there were eight students in the theological class, and 53 pupils in the seminary. The school-year has been full of interest and activity, for those at least immediately concerned in it, not only with reference to the middle-school and matriculation examinations, but as to the sending out and receiving of classes, the growth of the seminary, and the new departure with regard to the theological classes. A new room has been built, and called the 'Otis Class Room,' to commemorate the source whence funds for its erection came; and other improvements and repairs, aided by the same legacy, are proceeding on the premises of the seminary. Six young men of the upper seminary class appeared for the university entrance examination in 1879, and four passed. The result was gratifying to us all, because this was the first class we had presented. There were two other members in the class, one of whom entered Dr. Chester's medical school, in October, and the other passed among the first in the fourth grade schoolmaster's examination. We have again, this year, presented several pupils, Christian and Hindu, but as yet the results of the examination are unknown. Early in the year, the Central School in Madura broke up, and a considerable number of Hindu pupils from villages about us and from Madura—though it is distant 3 miles—came out to join the seminary as day-scholars. Later, when the opening of the Madura High School gave these boys a good school near at hand, most of those from the city entered that school; still, the average attendance of Hindu day-scholars, for the year, has been above twenty. A smaller number than usual of candidates from the station boarding schools presented themselves at the June entrance examination, of whom seven only were accepted.

"Outside the routine, the voluntary, literary, benevolent and religious work, begun in former years, has been carried on. Money has been contributed, tracts distributed, and meetings, literary

and religious, held as heretofore. Two concerts were given by the combined schools, that showed us how much could be done in this line of work, and how extensively others, outside our Christian circles, could be interested by them.

“All the young men in the upper classes are communicants. The only one, not such at the beginning of the year, was brought up a Romanist, and has been long comparing the doctrines of that church with the Bible. At length, when he decided to leave that communion, and enter a more biblical church, it seemed not to be a change of creed only, but a change in his whole inner life. Beside this young man, six others from the school have been admitted to the communion.

“The theological class, at the beginning of the year consisted of ten catechists, all but one of whom had seen some years of village work, before entering upon this term of professional study. They were then about finishing their two years’ course. Their wives had also been studying in the school for women. At the end of March, the committee of the mission examined both these schools, and dismissed the catechists to their work, leaving no class remaining. During the past nine years, the theological school has received its candidates from the catechists and schoolmasters in active service, who had received some previous training in the seminary and other schools. But as long ago as 1875, the want of men and the great changes in the district, caused the seminary to be re-opened on the new basis, viz., that of carrying the pupils up to the middle-school and matriculation examination.

“The first of these seminary classes having completed the prescribed course, last year, the mission resolved, in January, to open a new theological class consisting of matriculate students, and others who could profitably study with them. A two years course of study for the first class, to be extended to three years, was agreed upon.

“Thus far, Greek has not been undertaken. Instruction is given, more or less, by lectures in theology, church history, and pastoral work and preaching; and, having no harmony of the gospels in Tamil, a dozen were made by the students for their use, by pasting, in a blank book, sections cut from gospel portions, and arranged in the order of Andrew’s ‘Life of our Lord.’

“It has been a pleasure to me to instruct the class. Fresh from school, with habits of study, and bringing the preparation of an active mind to the subjects to be studied, and a careful prepara-

tion for Bible subjects we should be able to get over more ground and do it more satisfactorily than under other circumstances. After the May vacation, another class of four pupils was arranged for a short course of study some two or three years in length—to include subjects selected from the seminary and theological course. The behavior of this class has been good, and their progress reasonably satisfactory. The students spend the Sunday afternoons, and other occasions, in preaching in the neighboring villages, and also in preaching and selling books at the frequent feasts and festivals and during vacation, and in itinerant work among the villages.”

**Madura Girls' Boarding School.**—Of this school, Miss Reudall writes:—“It has been fairly prosperous this year. The health of the scholars has been, as a rule, very good. A new, large dining room, which was very much needed, has been erected. Seven girls have been received into the church, and many more have expressed a desire to be received; but it is hard to tell always whether the expression of such a desire is an index of real conversion. There are, in the school, nineteen church members. The interest which some have evinced in their studies, is very pleasing. Some desire permission to sit up till ten o'clock, and to rise very early in the morning, for study. I think also that some show more interest in general reading. Every week, a number of girls come to me for books, and I hope that they will thus form the habit of reading. In attention to services also, they have improved. This is largely due to the fact that every Sunday evening, we have the morning service, and often other addresses, carefully reported. If the girl, appointed for this work, forgets, she is prompted by others. Often, a number may be seen taking notes during the service. I was much pleased when, on one occasion, I was asking some girls what first led them to think about joining the church, several said it was through the earnest efforts of one of the oldest girls who often talked and prayed with them, and urged them to think on these things.”

Miss Taylor reports progress at the Mandapasálai Girls' Boarding School, and narrates the following incidents:—“One large girl was brought back to school in September, after having been out a year—her grandfather confessing his great mistake in taking her out. She had only passed the first standard. She is now to remain until the end of March, and it is hoped that she will become a fluent reader by that time. She reads her Bible lessons

with me every day, and I have hope that there is a deep and solemn impression made upon her mind. The old man has now four granddaughters in school—the youngest nine years old, but able to read a little. It is a pleasant sight to see him gather the four girls about him, and examine them in their reading lessons every time he comes to visit them. They are of the reddi caste, who, in this section, are unwilling to send their children, and especially their daughters, to boarding schools. I tell the old man, that he has done a good work for his people in overcoming the prejudices of his sons, and bringing their daughters to school. The oldest one, who is high-spirited, has learned to control herself, and has become polite and gentle in her intercourse with the girls. During the first three months of the year, I visited several villages where my pupils live, and also one such village in July.”

**Station Boarding Schools.**—There are nine of these schools in which 202 boys and 143 girls are being educated. In these schools, the missionaries find very much substantial comfort and encouragement. They, in an eminent degree, create our most intelligent, loyal, and warm hearted Christians; and, in them, we take the first steps in the education of our helpers. Every school reports progress, and in most of them there is found an unusual interest in religious things, and, in some, several conversions.

Of the Tirumangalam School, it is said:—“All but two of the children are from Christian families. All cheerfully spend a little time in work each day, both morning and evening. This tends not only to promote the health, but also habits of industry and punctuality. Though from eight different castes, they eat, study, work, and play together, without giving the least trouble on account of caste. Their conduct has been uniformly good, and their progress in study fair.”

Mrs. Chandler writes of the Palani Boarding School and Orphanage as follows:—“Early in the year, the Spirit was with us, and many were impressed with their need of repentance and faith. Nine girls united with the church in March, and others are waiting, who, we hope, are truly converted. The girls, and orphan boys also, give from their daily supply of rice. The donations from this source, this year, will be 16 rupees, 14 annas. Half of this, the portion given by the boarding school girls, is sent to the ‘Dakota Homo’ of the North American Indians, to help support ‘Red Wing,’ and half to the monthly concert contributions. The

girls show a very kind spirit in the care of the little orphans, and have improved much since their coming to us. We have no cook or matron in the boarding school. The girls are divided into circles for work. They learn all the different varieties. One of our orphans was married early in the year, and, we hope, will be useful. It is a cause of devout gratitude that we are permitted to train these dear children for the Lord. We are greeted every morning and evening, with the voice of prayer and praise. Several have died this year. Not one has shown any fear of death: they believed that Jesus would take them to Himself. We have very little trouble from disobedience, and the pupils usually get on nicely with each other."

Mr. Chandler writes of the Battalagundu Boarding School:—"Nine scholars, who were admitted in Nov., seemed to feel that they had experienced a change of heart the past year. The school monitor, a grown up man, who has deposited with me Rs. 79 and some valuables to pay for his education, finding himself deficient in some of his studies, asked permission to go down into the class next below his own, in order that he might spend another year in the same studies and learn them thoroughly. This is a remarkable instance of good sense, for most of the pupils are very anxious, and are urged by their parents, to push right up, as fast as possible, whether they know anything or not. This monitor has won a good name for his 'godliness with contentment.' Sunday afternoons, he goes to adjacent houses, and has a little gathering of the children. One of the girls came to our boarding school, out of heathenism. At the beginning of the year, her mother was disaffected, and held aloof from the Christians—her daughter being at home for vacation. When the time came, the mother tried to prevent her daughter from returning to school, but the girl was so firmly resolved to come and to be a Christian, that she won her mother back. Since then, she has united with the church."

**Station Schools.**—In addition to the boarding school, every missionary has, on his compound, or in his town, one or more schools, chiefly for the heathen. These are largely attended. They are directly valuable for the Bible instruction, which is imparted in them, and also for the influence of the missionary, who is generally near at hand.

**Village Schools.**—There are about one hundred and forty of these schools. About one half of them are established for heathen, and one half for Christian children. Still, in nearly all

the schools, are both classes of children to be found. Owing to the smallness of some of the congregations, and the poverty of the people, a number of these schools hold session only for a part of the year. In other places, night-schools are conducted for the education of those who work during the day. Mr. Noyes speaks of such schools in Kombai, and a few other places. Of the advantage derived from these schools too much cannot be said. Mr. Noyes reports three or four of his congregations as the result of village schools. Mr. Rendall writes:—"There have been twelve schools in operation in the villages during the year. Some of them are quite small. All are for Christian children, but are opened to others. All are welcomed, and I find great help in the work from these schools. In one village two lads, children of heathen parents, have lately applied to unite with the church. The parents declare that they have no objection to their children becoming Christians. In another place, a lad studying in the school, has avowed himself a Christian; and, when the matter was referred to his parents, they said that they too would join. We cannot over-estimate the value of these schools; indeed, experience goes to prove that there is very little use in maintaining a congregation without a school for the children. It makes a rallying point for the villagers, and it brings on the young and strengthens the congregation from year to year."

**Hindu Girls' Schools.**—These schools go hand in hand with the work of the Bible-women, in uplifting the heathen women of the district. Opposition to them is fast dying out, and the pupils are multiplying in numbers, and are becoming more interested. Of her schools in Madura city, Mrs. Capron writes:—"There are four schools. The number of pupils at the beginning of the year was 176. The whole number during the year has been 290. The new year opens with 185 on the lists. The well-located, and well-adapted, building, occupied by the North School, was bought with funds from the 'Otis Legacy,' and is now the property of the Board. In this, as in the South Gate School, services, which may be called Sabbath-schools, have been continued during the year. We greatly value the outside influence of these schools. The following incident is an illustration. Visiting, on one occasion, the mother of one of the girls of the South Gate School, not long before her death, I asked her what reason she had for believing that the Lord Jesus was her Savior,—for she always used the expression, 'my Savior.' She replied, 'I feel

sure that He planned to save me. He took away my property, and, with it, my pride, and then sent my daughter to the South Gate School, where she heard about Him and could read to me about Him. Then the school-master came to my house and taught me more. Then I used to go to the school-house and hear the Bible lessons. Then my foot was in such a state that I had to sit still and think. Then you and the Bible-woman and kind Christians came to see me, and now I have no confidence in any other.' While her feeling seemed to me to be that she was saved from heathenism more than from sin, the faith that she had, grew stronger to the end. Regular lessons from the Old and New Testaments and 'Lambs Fed,' are taught."

Mrs. Chester reports of her schools in Dindigul:—"The Hindu girls' school in a brahman street, is very interesting, because so many bright intelligent young girls attend it. It is a day-school and the average attendance is sixty. Very often, on week-days, there are over seventy present. Many of these girls, and their mothers, or other relatives, are in the habit of coming to the bungalow to have a little talk, or get a new book or let me hear them read. A few days ago, a brahman woman and her daughter came, that I might hear her read, and when the boarding school girls stood round the harmonium to sing, this mother and daughter stood with them, and sung. The mother was much pleased that she knew two of the songs, having learned them from her daughter who sings them at home. This mother and daughter have learned, in four months, to read quite well. The head-teacher of the school goes every afternoon, to the houses of many of the young women who formerly attended school, and who are now married, and yet continue to study and sew in their own houses. The relatives of many of these are learning to read and sew. The work and visits of this school teacher are chiefly in the brahman streets. The other day a little brahman girl said that she could not ask her father for the price of a book she wanted, for he would say she need not go to school; as her mother never went to school, she need not. A Sunday-school is held in the day-school room, and there are almost always over fifty present, and the little faces show great interest as I hear their Bible verses, and have a little talk with them. Many of our educated Christian women who live in the town, almost daily have the Hindu women who live in their neighborhood, come to their houses to learn to read, or hear some thing read from the Bible or some other book. "The

other girls' school is in the suburbs of Dindigul. All the people of the village are caste people, but very poor, having suffered a great deal during the famine from want of employment, being weavers, and carpenters, and workers in brass. It is difficult to get the children to come regularly, as some of them have to work in the fields, with their parents, or else do the house work, while their parents go out to labor. Often some of these little girls will come to school, bringing two or three little brothers or sisters and also the key of the house, having finished their work and locked the door in order to be present in school for a few hours. Several of these girls have learned to read within the past year. We try to sow the seed, broadcast, but have still to wait for the great ingathering that we so much desire."

In closing our remarks upon education, it is highly proper that we acknowledge our obligation to the CHRISTIAN VERNACULAR EDUCATION SOCIETY'S NORMAL SCHOOL at Dindigul, for the aid which it has rendered us in our work of training teachers. Under the efficient direction of its new principal, J. E. Evans, Esq., it is doing a good service for the cause of Christ."

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## MISSION SOCIETIES.

**The Evangelical Society** (the first of the two existing missionary organizations,) is intended as, and practically answers the purpose of, a home missionary society. Its present work consists solely in helping weak churches to support their pastors. The fact that the pastors are unevenly distributed over the mission—some stations being without any—weakens the society as a missionary incentive to all the Christians. Even in its present state, it is doing a very necessary work. During 1879, its income was 1,100 rupees, and its annual meeting one of much encouragement.

**Widows' Aid Society.**—This society has, as its object, the support of the widows and orphans of its deceased members, each member, by paying an entrance, and also, a small monthly fee, secures to his widow and orphans after his death, a pension, ranging as high as rupees five, according to the fees paid during his life. Most of the married agents of the mission, as well as several other Christians, are members. The society stimulates the people to a wise foresight in behalf of their families who would be otherwise left to suffer want—a foresight quite foreign to



Hindu nature. The society is in a flourishing state—its income surpassing its expenditure.

**Station Societies.**—In addition to these mission societies, each station has a local benevolent society, whose chief object is the dispensing of various forms of charity throughout the station, and (in a few cases,) the support of one or more evangelists in neglected parts of the station. Of the one in Dindigul Station, Dr. Chester writes:—"We have established, this year, a 'Station Benevolent Society,' which has had good success, and which promises well for the future. The missionary and all the helpers give four pice every rupee of their salary. The total amount raised was 230 rupees, and the amount paid to the poor in the various congregations, was 109 rupees. For several months, the society has given, monthly, five rupees for the support of orphan girls in the boarding school. A special committee of the society, generally, determine the amount of money to be given in each case. A number of church members, in the village congregations, contribute regularly to the funds of this society."

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## CONTRIBUTIONS.

The contributions of the churches and congregations for the year, have been 4,868 rupees, being an advance of nearly 500 upon those of the previous year. This money is contributed in each of three ways:—First, as regular Sunday contributions. This is not fruitful of much solid result—the people rarely having on their persons any but the smallest coins. The second way is that of bringing handfuls of grain as offerings. This adds more to the treasury—it seems more easy to the people, and also more in consonance with their method of contributing while they were heathen. The third method is that of giving tithes. Our people are not wanting in instruction in this, as a scriptural and highly acceptable method of giving. Most of them believe in it; many profess to practice it. But, unfortunately, the word "tithes" has here, as at home, a vague, as well as a precise, meaning; and many, in practice, follow the former interpretation. Still, there are many, among our helpers, and indeed, among the common Christians, who give cheerfully. Mr. Noyes reports about sixty persons in his station who do so, and one who gives one-sixth of his income unto the Lord. Of this subject, Mr. Rendall writes:—

“ We have advanced in our contributions as will be seen in the statistics. All congregations are required to contribute—on Sundays, by ‘ kalayams’ (கலயம்,) and by other special collections, on Christmas and New Years, and during the harvest. I know of at least two men in the station, and not in mission employ, who contribute tithes.”

Of a method pursued in Mandapasálai, Mr. Howland writes:—  
 “ We have an annual meeting, and the people, either at that, or at appointed meetings in the villages, make pledges for the year. These pledges are collected, in season and out of season, by the catechists. It must come in small amounts or will fail. At the end of the year, at the large meeting, the names of all who have given, and the sums given by each one, are read; afterward, they are published, with an exact account of expenditure.”

Very few of the Christians are able, in the present state of progress, to discriminate between contributions for self-support and those for eharity. Indeed the word (dharmam) used by them may loosely mean either. And they naturally like to give the interpretation of eharity to all that they give. While, therefore, we consider the subject under the double division of self-support and benevolence, it must be remembered that we can only speak of it with approximate accuracy. Under self-support, we may say that two or three of the churches are self-supporting, while two or three others are supported without any aid from the American Board. Including this, and contributions for support of catechists, and other agents, and for erection of buildings, there has been contributed, under this head, during the year 3,650 rupees.

For benevolence, including donations to the Evangelical, Station-benevolent, Tract, Bible and other such Societies,—the contributions will amount to 1,250 rupees. Adding these two sums, it will give an average of nearly half a rupee for every member of our congregations. Remembering that the church members contribute most of the above, it may be said to average about two rupees per church member—a very fair show, when we consider the extreme poverty of most of our Christians.

Had we space, we might mention several notable instances of charitable giving, among the Christians. Mr. Washburn writes of one interesting gift as follows:—“ I received, just now, the following memorandum, with two rupees thank-offering, for the family:—‘ Half a rupee as a birthday-offering for our little daugh-

ter's fifth birthday; half a rupee for our eldest daughter's recovering, and one rupee on account of chickens and three calves.'"

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## ORPHANAGES.

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There are two orphanages in the mission, conducted with much encouragement—one at Palani by Mr. and Mrs. Chandler, and one under Mr. and Mrs. Washburn, at Pasumalai. Of the Pasumalai Orphanage, the following is the annual report:—"Measles broke out among the girls in April, and nearly two-thirds of them were taken down with the disease. Then followed whooping cough, and after this came dysentery. This succession of attacks was too much for the strength of two little ones, and they died, notwithstanding the careful attention of the medical assistant and matron. One of them, during her last days, again and again spoke of the Savior, and asked the others to sing to her. The other also was very happy, and said she loved Jesus; and she believed Jesus loved her. Excepting these epidemics, the health of the children has been very good, and they are now, at the end of the year, much healthier and stronger than at the beginning. Most of them have entirely overcome the effects of the famine, and are as healthy, happy, quick at work, study, and play, as any children. But the impress of those dreadful years has been deeply stamped into a few. For the most part, they have given us comfort in the cheerful readiness they have shown to do whatever is required of them, and, in matters of right and wrong, to do what they ought to do, when once they know what it is. Among the boys, is one who had passed two or three primary school examinations before coming here, and while here, assisted the teacher as a monitor. He has been received to the church, and in June, was admitted to the preparatory class of the seminary. We were gratified to know that in the competitive Bible examination, of the mission station schools in March, one of the orphan boys, whom, for his good behavior, we had selected and sent to the Tirumangalam school, took the first prize, and that another of them stood second in his class. The copies of the New Testament, bound with the Psalms—the gift of the Madras Bible Society to the orphan children, for learning to read, have been received and are greatly valued by them.

"We gratefully acknowledge here the money given by the

Friendless Children's Protection Society, and others, for the year just ended.

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## MUSIC.

The Tamil people are very susceptible to the influence of music. This susceptibility, we make use of, in every possible way, for the enforcement of Christian truth. Efforts are being made in various directions towards perfecting the singing of all our congregations and schools. Mrs. Capron reports the appointment of a singing master for her schools, with beneficial and marked results. Mr. Washburn writes:—"We have taught European music to some extent, but owing to the want of a good leader, the attempt has not proved a success."

The Tamil Concert or Service of Song, at our September meeting, was conducted with even greater success this year than was that of last year. Mr. J. S. Chandler prepared, and had published, by the Tract Society, a compilation of songs, entitled "The Children's Gracious Lord." This was taught to the school children, and was sung with effect to a crowded house. Mr. C. is to be congratulated upon the influence and usefulness of this enterprise, which he has inaugurated, and, so far, conducted with success. The impetus which this movement gives to the singing of our Christians, even to the remotest parts of our field, is one of its most encouraging features.

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## SUNDAY-SCHOOLS.

Excepting at station centres, it is impracticable, if not impossible, to have what may be termed regularly organized Sunday-schools. Still, a part of the Sabbath is spent by most of our congregations, either in studying the Bible, or, where ignorance forbids, in listening to its elucidation by the catechist. The lessons, usually adopted, are those of the international series. There are a few schools, established for the heathen, which are quite successful. Mr. J. S. Chandler writes of one which is attended chiefly by Mahomedan children. Miss G. A. Chandler also writes of a Sunday-school for Hindus at Palani, in which she is much interested. She concludes:—"The work inspires one with enthu-

siasm, and may well be entered upon with hope, as well as unceasing prayer for the effectual entering of the Word of God, as a two-edged sword into those heathen hearts."

## PRINTING AND BOOK DISTRIBUTION.

The report of the Lenox Press, at Pasumalai, for the year, is as follows:—"Somewhat more than 300,000 pages for mission and educational purposes have been printed during the year. The edition of the Satthiavartthamáni is now 780 copies an issue. Several boys, in the seminary, have earned a part of their school-fees by doing compositors' work in the office. One boy from the orphanage also, is employed in the establishment, and others from it will, probably, learn the printer's trade."

In the sale of books, there is a decided gain over last year. The amount received for books, has been 995 rupees, as compared with 778 rupees for last year. The number of Bibles, Testaments, and portions disposed of, is 3408, a gain of more than 700 over last year. There are four colporters in the district, who sell almost exclusively the Bible and its portions. But every missionary and helper acts in the capacity of a colporter, and sells all he can during his preaching tours and at other times.

The Satthiavartthamáni, edited by Mr. Washburn, and published once every two weeks, has a large and growing circulation in this district; and the new English monthly, "Progress," published at Madras, is said to have a wider circulation in this district than in any other in the presidency, and is a most excellent paper of its kind, doing already much good. Mr. Burnell writes encouragingly, saying:—"It is pleasant to be able to say that the sale of books, tracts, and Scripture portions has been nearly twice as much at the Mélúr station the current year as in the year preceding." From the Pasumalai station report, we glean the following:—"One Hindu teacher, at Madura, selected several English tracts for prize distribution to his heathen scholars. The people repeatedly acknowledge that they cannot withstand our men in religious discussions. Most of our helpers have the tact to sell books, and convince the people of the truth. Even one or two of the teachers' children voluntarily engage in selling books. Two of them, in the April festival, sold more than some of the catechists." The usefulness of this work

illustrated over and over again in our experience. "Three men in one village, and one in another, all of high caste, by the use of portions of Scripture, tracts, and lyrics, have left off the rubbing of ashes and the worship of idols." "A young man has bought the gospels of Matthew and Mark, reads them, and acknowledges himself a Christian." The above and many other such testimonies bespeak the power in our field, of that Word which giveth light and life to men.

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## MEDICAL WORK.

This work is conducted by Dr. Chester, who has assistants in the various stations. Of the value of the work of the assistant at Pasumalai, Mr. Washburn reports:—"The service of the medical assistant is of very great value from a missionary point of view. Patients seldom leave the dispensary without a tract, or some religious conversation or some kind word which they do not forget. Sikkanthamalai is the abode of Subramanian, the gnánapandithan, the divine physician, and there are numbers of people affected with diseases, who, after trying the village doctors, vow to spend a month or more, at his shrine. Two Sundays ago, a wealthy merchant was at our church service. He had come on a vow, of forty days visit, to Subramanian; but, finding towards the end of the term, that he was growing worse rather than better, he resolved to abandon his vow, and so came to our dispensary. There he received medicine which he thought did him good, and, on the first opportunity, came to our Sunday service. The people look upon European medicine as safe, efficacious, and valuable, not the least for not imposing an intolerable regimen and diet."

Of her medical work, in Madura, Mrs. Capron writes:—"I have continued to spend five mornings a week in the dispensary. The school and Bible-woman's work have made such heavy demands upon my afternoons, that I have done little visiting in this line. I notice, with sincere regret, the sudden death, on the 12th Dec., of the trained native nurse, supplied by Dr. Chester, to temporarily fill the place vacated by the death of her predecessor. She was a wom-

an of great executive capacity, abounding cheerfulness, and of a diffusive, kindly spirit. Admirably qualified for her work, she won many friends. The record of the year reveals the kindness of the Lord in preparing her for her great change. Her increasing love for the Word of God, and her realization of its power over her own soul, so that she often said, 'I never before knew how to read the Bible,' toned down her naturally impulsive spirit, till 'the victory that overcometh the world, even our faith,' was hers. When the fatal convulsion had seized her, the thoughtless exclamation of the woman with her, 'Jesus, save us,' as quickly brought to her lips, her dying testimony, 'You should not say that by your mouth; it should come from within the heart.' In one more brief lull of severe spasm, she pointed her finger upward, and said, 'Jesus, Jesus.' He whose is the power 'to sanctify, and cleanse, with the washing of water, by the Word,' was to reveal Himself.

Dr. Chester reports as follows:—

That there has been just about the same decrease in the number of patients in the Madura, and Dindigul, mission dispensaries, the past year, as compared with the year 1879, indicates that there has been really less sickness in the district than in the previous year. And this had been my opinion before seeing the returns. The year following the famine, was one in which there was an unusual amount of sickness. In the year under review, there has been less fever—fewer cases of dysentery, and not nearly so many cases of ulcers. Still, a total of 23,949 old and new cases, in the Madura mission dispensary, and of 15,049 in the Dindigul dispensary, shows that there has been a large amount of suffering to relieve. These dispensaries have been ready, day and night, through the entire year, to treat any case of sickness or accident, and no complaint has been brought to my notice, of any want of faithfulness or attention on the part of the assistants in either dispensary. Special surgical cases, brought to the Madura mission dispensary, have been, as a rule, sent to the civil dispensary, unless the patient and his friends particularly requested that he might be allowed to be taken to Dindigul. The year has been almost free from

cases of cholera, in our whole district. Nor has there been more than the ordinary amount of fever, and this, principally, of the intermittent type. There were nearly the same number of women and young children, treated this year, as last, in the Madura mission dispensary, and these, as before, have mostly been seen by Mrs. Capron, in a separate room. The trained native nurse, who has assisted her, in her medical work with the women, in addition to daily attendance at the dispensary, has had fifteen special cases, mostly of native women living in the neighborhood of the dispensary. The two trained native nurses in Dindigul, have had forty-eight cases in the women's hospital and the town. These assisted me in the operation of removing two elephantoid tumors from a native woman, the one weighing 34, and the other 14 pounds. In two other cases, where the life of a woman was only saved, by a special and tedious operation, under chloroform, these women rendered efficient service.

There has been no change in the general work of the Dindigul dispensary, and none in the plan of study, practice, and work in the Madura Local Fund Boards' Medical School at Dindigul. A committee, selected by the surgeon general, and sanctioned by government, came to Dindigul, in Nov., and examined the class of students who had completed their three years' course of study. Some, who had appeared at a previous examination, were also permitted to present themselves. Ten passed. This enabled the Madura L. F. Boards to open branch L. F. dispensaries at Mánámadura, Tirupatúr, Tirupuvanam, and Kamuthi, in the Madura circle, and at Tirumangalam, Battalagundu, and Bodináikanúr, in the Dindigul circle. At four of these places, there are resident missionaries. Mélúr, also, has a branch L. F. dispensary; and a grant of medicine has been continued by the Madura L. F. Board to the dispensary at Mandapasálai. The Madura L. F. Boards have also given to the superintendent of the medical school, the supervision of all of the branch L. F. dispensaries, which will enable him not only to be of service to the L. F. hospital assistants, in their work, but to do all he can, to make these dispensaries a success. The L. F. B. have allowed him the services of one of



the L. F. hospital assistants, to aid in the general supervision and care of these dispensaries.

The dispensary at Pasumalai has been carried on efficiently by Mr. Mathuranayagam, though I have not been able to give him all the medicine he really needed. His care of the catechists and their families, of the teachers and students in the seminary, and of the children in the orphanage, has been most kind and faithful.

I desire to return my sincere thanks to the Madura municipality for the grant of 300 rupees to the Madura mission dispensary, to the L. F. Board, Dindigul circle, and the Dindigul municipality for their kindness in continuing their grants to the Dindigul dispensary another year, and to many friends, who have sent me generous donations for my medical work. All these grants and donations will be acknowledged in the appendix of this report.

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## BUILDINGS.

During the year there have been, in addition to necessary repairs, thirty-eight buildings of all classes, erected and purchased. The most important of these are a station church at Mandapá-lai, and a building for Mrs. Capron's North School in Madura. The expense of all these buildings was about seven thousand rupees. The larger part of our buildings are constructed simply of mud-walls, with roofs of grass or palmyra leaf. There are, however, many more substantial buildings—of brick, with tiled roofs. It is the rule not to erect any but the most primitive kind, until the people feel able and willing to contribute their share, in which cases, the buildings erected vary in expense according to the strength and ambition of the congregation. The style or architecture of our buildings is, in the main, very simple—excessively so, probably, considering the passion of the people for imposing externals.

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## CONCLUSION.

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It is with satisfaction and gratitude, that we conclude this report. While there has been no great uprising of the people toward Christianity, nor any wonderful growth in any particular direction of our work, we gladly witness that quiet and healthy progress with which God has graciously blessed every department of our mission labor. We rejoice also, in the promise that this closing year of prayer and patient labor vouchsafes unto us. We have no famine subjects ready to return to heathenism; no new prejudices among the people to overcome; our agency is stronger and better qualified, and more eager for work than ever before; our communicants are more intelligent and earnest and are more able and willing to give unto the Lord; the congregations are better established, and are exerting a stronger influence upon the heathen; the prejudices of the heathen are melting away, and they lend a more willing ear to gospel truth; education is more general and the spirit of investigation more deep; the Bible is more generally received and the influence of a healthy Christian literature becomes more and more pervasive: all of these things encourage us by their promise of steady and sure growth. They are among the assurances, which God gives us, of his presence with us in the future, as they are the seals of his blessings upon the past. By them he calls to his church in this district, "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee. The Lord shall arise upon thee, and His glory shall be seen upon thee."

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## APPENDIX.

### Extracts from the Pastors' Reports.

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Pastor Cornelius, of the East Church, Madura, reports as follows:—

It is, with sincere thanks, that I acknowledge the manifold mercies of our gracious God in protecting my congregation and myself throughout this year, and in permitting us to enjoy the means of grace. It is an occasion of thankfulness to observe that most of the members have grown in knowledge of Christ, their Savior, and have become established and strengthened in their Christian profession. We were privileged to admit to the fellowship of Christ, sixteen persons, four from the heathen, three from the Romanists, and nine youths of Christian parentage. Five communicants were removed by death. It is very gratifying to add, that among some young members, self-denial, the spirit of prayer, and brotherly love and kindness, prevail.

A few girls in the congregation, having formed themselves into a juvenile association, show their personal piety, and their attachment to the church, by contributing every Saturday afternoon, when they assemble for prayer, which is a telling evidence of their self-denying spirit. A few Christian women readily volunteer, on Sundays, to visit heathen women by request of the Bible-women, especially in their illness. There are now thirty-two subscribers to "Progress," the new Christian monthly, besides many to the Child's Paper, Satthiavartthamáni and Désábimáni.

Over three thousand hand-bills have been distributed in Tamil, Telugu and English, in catchery, courts and mission hospital, the streets and Hindu houses. I have had very interesting conversations, discussions and preaching, in the above said places, among the great and small. May God hasten the time for His glory in this large city.

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Pastor Colton, of Dindigul, gives the following summary of his year's work:—

In addition to the Dindigul church, the following figures include the members of two small congregations, each four miles distant from this town. There are 160 men, 76 women, and 140 chil-

dren—total, 376. Of 150 communicants, 25 have been added this year, by profession. We have had the painful duty of disciplining a family who went back to Romanism. The meeting of the women is continued every Thursday afternoon for an hour. The Sunday-school, superintended by Dr. Chester, has an average attendance of 180. The amount of gospel truth imparted weekly by this means of grace, to more than 100 Hindu boys, is great; and we hope and pray that this labor will not be in vain in the Lord. After the morning service on Sundays, one hour is devoted to the children's meeting, which is well attended and encouraging.

In a village congregation, under my charge, there lives a man of the thief caste, about fifty years of age, whose conversion is to be traced to the aggressive and persevering efforts of a church member living in the same village. Five years ago, a Scripture portion, the gospel by Luke, and a religious tract, were given to him. The Spirit, we have reason to believe, sanctified him through His truth. When I had the pleasure of examining him, not long ago, in the presence of the small congregation in his village, it was manifest that he was taught of God. He repeated the whole of the "Spiritual Milk," with questions and answers. I left with him a copy of the "Church Members' Manual."

I have spent 38 days, this year, visiting the congregations, encouraging my fellow-workers and examining candidates for admission to the church. On a special invitation from some chief men of a large village, I went, with two other helpers, and spent three hours in a religious discussion, whose main topic was the divinity of Christ.

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Pastor Isaac, of the Periakulam station, writes:

In reviewing the work for the past year, in the two churches under my care, I note that four men and 13 women have been admitted to the church, on profession of their faith; two suspended members have been restored; ten children have been baptized; 17 marriages have been solemnized; 34 heathen families, containing 94 souls, have embraced Christianity; 25 children have been born to Christian parents; and nearly 350 rupees have been contributed to local and other purposes—more than enough to pay my year's salary by 110 rupees. Two church members have been suspended for unchristian conduct; 78 names have been struck from our congregational records—names of persons who were ir-

regular in their church attendance, and who otherwise did not walk outwardly as Christians; 28 persons have died, of whom seven were church members. There remain, in the congregation, 862 members, of whom 174 are communicants. There is a slight increase in number upon the previous year; while in improvement in Christian knowledge and in consistency of Christian living, there has been proportionally much greater gain.

There are eight village day schools, and ten Sunday-schools in my field; the former containing 195, and the latter 250 pupils, both Christian and heathen. Through the influence of these schools, there have been a number of accessions both to the church and the congregation.

The heathen are becoming more and more favorable toward Christianity. We meet them more frequently, and use every means in our power to "drag them to the shore." I have been greatly encouraged by seeing that there has been real progress in every department of the work, and to pray more earnestly that God may pour out upon our churches and congregations, His Holy Spirit more abundantly.

Pastor Seymour, also of Periakulam station, reports as follows:— Excepting ten families all the members of my congregation are bound servants or coolies; and on this account it is often difficult for them to keep the Sabbath properly, and to walk strictly according to the Christian religion. Their circumstances are a hindrance to their advance in Christian knowledge and growth in grace; but by seeking the help of God, and striving to walk in his ways, many have been able to surmount their difficulties and to live a Christian life. The names of several, however, who did not apparently care to keep the Sabbath, and otherwise live as Christians, we have struck from our lists. Although the congregations have not grown strong in numbers, yet that most of these members, now on our lists, have increased in knowledge, and are better Christians, is a cause for joy and for thanksgiving to God. A bigoted heathen, who has this year embraced our soul-saving religion, was very quickly and wonderfully changed from one of the most zealous Hindus to an earnest and true witness for Christ. With the little Christian knowledge he possesses, and according to the ability which God has given him, he preaches to the heathen in his own and other villages. He seems to enjoy prayer and regards the Sabbath as a precious day. Because of his great desire to read the Bible, he has undertaken to learn to

read, and is half through the First Reader. He also takes pleasure in learning Scripture lessons taught to him by the catechist. Glory to God for the manifestation of his grace in bringing into his church such witnesses to the truth of Christianity! On the itineracy and at other times, we have preached to 9,790 persons during the year.

Pastor Williams, also of Periakulam station, reports:

By God's unbounded grace, five new families from the heathen, relatives of the former members, have joined my Kottaimédu congregation, and are working according to the Christian religion. I have tried various means to bring the members of the church and congregation forward in Christian knowledge. As they have no opportunity for study during the day, we have gathered them on week-day evenings, from 7 to 8 o'clock, when the school-master, the school-mistress, and myself, have taught them to sing Christian songs, to repeat the Lord's prayer, the Apostle's creed, the Ten Commandments and Scripture history. A women's meeting has also been held every Friday, led by my wife or the school-mistress. These meetings have been well attended, and the women have by them increased in Christian knowledge and improved in many ways. From week to week both men and women bring their offerings for the support of the pastor, either in money or in grain. The young people also have a meeting on Mondays and Saturdays, the chief object of which is to increase the pastorate fund. Kalayams were given out periodically to the members, and the last time they were broken, they contained about 17 rupees. When persons apply to me to perform the marriage ceremony, I require them to repeat the Lord's prayer, the Ten Commandments and the Apostle's creed before I consent to the marriage. Among those who have recently joined one congregation, is a young man, who, besides leading an upright Christian life, has been very active in efforts for his near relatives, has induced his father, mother, brothers and sisters—three families altogether—to attend regularly our Sabbath worship and other meetings, and to learn the regular lessons. In a small congregation, is one very consistent active Christian woman who does the work of a Bible-woman among her own people without pay.

Pastor Savarimutthu, of Periakulam station, writes:—

The members of the congregation have been more or less regular in their attendance on Sabbath worship; the men have brought their contributions in money and the women their handfuls of

rice. Some of the men have brought to the church potatoes and other products of their gardens, for their weekly offerings. Whenever children are to be baptized, it is the custom of the parents to present a special offering in money. I have noticed with great joy that in many families, prayer with the reading of the Scriptures, is a regular thing. Members of the church have, sometimes gone, with me on Sunday afternoon, after Sunday-school, to the houses of Hindus and Romanists, and I have been much gratified to hear them bear testimony, for Christ, in their humble way, according to the knowledge they possess.

The Lord has this year brought into my family such sorrow as we never before tasted. Two of our dear children died in one day. We hope that, by His grace, this affliction has been sanctified to us; and we have been moved by it to seek from Him grace to do His work more faithfully. Accompanied by three catechists, I made a preaching tour to the upper hills, where we spent a week, visiting every village, and making known to all the way of life and salvation. It is my constant prayer that God, by His Spirit, may bless my congregations and myself more than ever.

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Pastor Dévasagáyam, of the Battalagundu station, reports as follows:—There are representatives of the Pommanpatti church in seven villages. The people are eager in attending the early Sabbath morning service of praise, the preaching service at nine o'clock, the Sabbath-school at three, and the evening singing and preaching meeting. I also realize that there is life in the church by seeing the members not only attending the daily morning and evening meetings, but also going one by one to pray alone in the church. I have seen Joseph, who, for sometime was influenced by the evil counsel of his wife to stay away, return with his wife, confess his sin, and attend regularly with her the divine service. In the evening, until ten o'clock, the sound of Bible stories and of spiritual songs is heard in the streets. The people advance very rapidly, and there is no opportunity for a servant of God to be lazy in that place. They continually excite him to read, make known, and explain the Bible. Their ears are open and their minds eagerly receptive. They also love and honor those who teach them and consider their physical wants. Besides all these good qualities, they are forward in giving their tithes. For a long time, having no church they had no public meetings. This want of a building daily stared me in the face. But by the

grace of God, and by the help of the mission, they began to dig the foundation of a church on their own land. The church was handsomely finished and its expense was sixty-four rupees. At the close of the dedication service, a large flag was raised in the name of the triune God. May the Lord bring the people to fill that church, and strengthen us to build a larger one. In Manuádimangalam, 21 years ago, my mother, a widow was converted. Now in that village, the chaff having all gone, there is one widow like a grain of wheat. The brahmans there have prevented any building being erected on the land bought by the mission, by instigating the man who sold the land, and by inducing the one who promised 25 rupees toward the payment of it, to deny, it and backslide, thus causing much trouble. But the Lord, having guided the counsels of the authorities, has caused the land to be given up to the mission. Since then I have heard the brahmans whispering and muttering, saying "Oho! Alas! What is this? Has the beautiful creeper taken root in a dung hill?" They continue to gnash their teeth, and revile that poor widow, but she grows more and more steadfast; and as she has cast her anchor on the rock, Christ, the whole village cannot displace her. They are like those who have grown weary scratching the rock. Next year, I believe the Lord will work a special work in that place. In general: the mind of the heathen is changing, many esteem the preaching of the gospel; the church members are united, and thus preach to the heathen; the heathen are noticing the conduct of the Christians; "the kingdom of God suffereth violence;" the people sustain me by their tithes, and are striving to do still better in this respect.

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Pastor Thomas, of the Maudapasálai station, writes:—"Seven persons have united with the church this year and four have been suspended from church privileges. Seven children have been baptized. In one village a man from a high caste, who was a gambler and an adulterer, read the Bible and became convinced of the truths of Christianity. He married, in a Christian way, the woman with whom he was living, and presented himself as a candidate for admission to the church. After proper trial and examination he was admitted. On the following Sabbath, he brought to the prayer-house his wife and child and three of his relatives. Those who knew his previous evil habits, notice the change and honor Christianity. Five members of my church spend some of



	Rs.	A.	P.
Madava Row, Tahsildar	10	0	0
Neikkarapatty Lingammal	20	0	0
Total...	135	0	0

REV. J. S. CHANDLER.

Friendless Children's Aid Society	72	11	8
Miss Butricks' Class, Howard Av. Ch. S. S., New Haven, U. S. A.	69	0	0
Center Church S. S., New Haven, U. S. A.	59	0	0
Friends, through Rev. J. T. Noyes	50	0	0
Dea. S. J. Averill, New Preston	30	3	8
Rev. T. S. Burnell	15	0	0
Total...	295	15	4

REV. EDWARD CHESTER, M. D.

*For the Dindigul Dispensary and Women's Hospital.*

Madura L. F. Board, Dindigul Circle	1,368	0	0
Dindigul Municipality	455	0	0
Joint grant of L. F. Board and Municipality for medicines	500	0	0
H. J. Stokes, Esq.	100	0	0
Chas. Kough, Esq.	100	0	0
E. C. G. Thomas, Esq.	100	0	0
T. Marden, Esq.	15	0	0
J. C. Hannington, Esq.	20	0	0
Capt. J. Hodgson	50	0	0
Geo. S. Hickey Esq.	20	0	0
Unc. Service Fam. Pension Fund	16	0	0
A Friend	5	0	0
Widow of R. Adair	65	8	0
Friends among natives	43	0	0
Dispensary charity box	11	6	0
Total...	2,868	14	0

*For the Madura Dispensary.*

Madura Municipality	300	0	0
Mrs. Jackson	12	0	0
Total...	312	0	0

*For Mrs. Chester's Girls' School.*

	Rs.	A.	P.
Mrs. Glazier	100	0	0
Mrs. Kough	20	0	0
E. B. Thomas, Esq.	30	0	0
J. Neuberg, Esq.	5	0	0
Chas. Edward Lyons Jones	10	0	0
Dindigul Benevolent Society	35	0	0
	<hr/>		
Total...	200	0	0

*For Mission Work in General.*

His Grace the Duke of Buckingham and Chandos	300	0	0
E. E. Glazier, Esq.	400	0	0
E. C. G. Thomas, Esq.	100	0	0
A Friend indeed	200	0	0
O. W. Jones, Esq.	20	0	0
	<hr/>		
Total...	1,020	0	0

## REV. J. P. JONES.

Cong. Sunday School Hudson Ohio	71	0	0
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## REV. J. T. NOYES.

*For Kodikanal Church.*

Col. Taylor, R. E.	30	0	0
G. Bickle, Esq.	10	0	0
Mrs. Muttukistna	25	0	0
Mr. Munro	124	4	6
David Logan, Esq.	15	0	0

*For Bodinaikanur Church.*

J. H. Garstin, Esq.	13	0	0
A. E. Pole, Esq.	10	0	0
Sundry small gifts	32	4	0

*For Education.*

Tyler Mission Circle, Newburyport Mass., U. S. A.	57	7	9
Congl. Sunday School, Windham, Ct.,	45	0	0
Two Children in Iowa,	9	1	4
Miss Enma Buck, Orland, Me.,	22	5	0
	<hr/>		
Total...	393	6	7

## REV. J. RENDALL AND MISS RENDALL.

	Rs.	A.	P.
P. P. Hutchins, Esq.	200	0	0
Dr. Y. Antony	8	3	1
Payson Cong. for G. B. School S. S. U. S. A. \$25 00	57	6	4
New Haven Band U. S. A. by Miss Mary Skinner for G. B. School £30 18 3	364	2	0
J. Cresson Dickey, Esq., Oxford, U. S. A., £10 0 0	117	1	2
Total...	746	12	7

## REV. G. T. WASHBURN.

*For Pasumalai Seminary.*

Rev. T. S. Burnell and Mrs. Burnell towards the Katie Burnell Scholarship	200	0	0
For the Washburn Scholarship			
Miles Washburn, Esq., Lenox, Mass., U. S. A. \$100			
Mrs. Emily Washburn " " " " 50			
Edwin M. Washburn, Esq., and family " " 50	472	0	0
Other friends	28	0	0

*For the Pasumalai Famine Orphanage.*

The Friendless Children's Aid Society Madras	224	3	10
The Do-Good Society, Ripon, Wis. U. S. A. \$5	11	8	0
Total...	935	11	18

## REV. J. CORNELIUS.

A. E. Pole, Esq.	24	0	0
J. Lancaster, Esq., M. D.	12	8	0
M. R. Ry. S. Kristnamachariar	12	8	0
J. W. Jackson, Esq.	12	0	0
J. French, Esq.	12	0	0
Miss H. Rendall	12	0	0
Mrs. M. G. Moss	12	0	0
Mrs. G. Scott	12	0	0
M. R. Ry. Alagerisami Naidu	12	0	0
Capt. Hodgson	11	0	0
Mrs. W. B. Capron	6	0	0
Mr. Hensman	6	0	0
Henry King, Esq., M. B. A. M.	6	0	0
M. R. Ry. G. M. Subroylu Naidu	5	8	0

	Rs.	A.	P.
J. Grimes, Esq.	5	0	0
Mr. J. Fonceca	5	0	0
M. R. Ry. M. Chinnasamy Pillai	5	0	0
J. Combes, Esq.	5	0	0
M. R. Ry. Mooniappa Pillai	5	0	0
Mr. Arbuthnot	4	0	0
M. R. Ry. Visuvanatha Iyer	3	0	0
Mrs. Cotteril	3	0	0
M. R. Ry. Masanamuttu Pillai	3	0	0
„ Narasimhuluchariar	3	0	0
Mr. S. Stephen	2	0	0
M. R. Ry. P. J. Devasagayam Pillai	2	0	0
Mr. P. M. Joseph	2	0	0
M. R. Ry. A. S. Appasamy Pillai	2	0	0
T. M. Horsfall, Esq.	1	0	0
Mrs. Lacey	1	0	0
M. R. Ry. Dhorasamy Iyer	1	0	0
T. L. Pole, Esq.	1	0	0
Mr. S. Jackson	0	8	0
Total...	209	0	0

## REV. A. G. ROWLAND.

P. P. Hutchins, Esq.	24	0	0
A. E. Pole, Esq.	24	0	0
Mrs. Harington	24	0	0
John Lancaster, Esq., M. B.	12	0	0
Capt. Hodgson	12	0	0
Miss H. S. Rendall	12	0	0
Mrs. G. Scott	12	0	0
J. French, Esq.	12	0	0
S. J. Fewks, Esq.	12	0	0
J. Jackson, Esq.	12	0	0
Major A. O. H. Clay	10	0	0
J. W. Nice, Esq.	9	0	0
Henry King, Esq., M. B. A. M.	8	0	0
A Friend to Missions	8	0	0
Mrs. M. G. Moss	8	0	0
Mrs. Wallace	7	0	0
R. Thomas, Esq.	6	0	0

	Rs.	A.	P.
Mr. J. Perkins	6	0	0
Mr. C. Hensman	6	0	0
E. Baber, Esq.	5	0	0
Dr. Frenchman	4	0	0
Mr. Macalister	4	0	0
Mr. R. G. Scott	4	0	0
Mr. A. P. Smith	3	0	0
J. Grimes, Esq.	3	0	0
Mrs. Spaulding	2	0	0
Mr. Ballard	2	0	0
Mrs. Stuttard	1	8	0
Total...	252	8	0

TABLES.  
No. I.  
*Evangelical and Pastoral Statistics.*  
CONGREGATIONS.

NAME OF STATION.	When first occupied.		NATIVE AGENCY.				No. of Villages in which are Christians.	No. of Congregations.	No. of Men in Congregations.	No. of Women in do.	No. of Children in do.	Total in do.	Gain or Loss in do.	Births in do.	Deaths in do.	Marriages in do.	Average Sabbath attendance.	No. of Men able to read.	No. of Women do.	No. of Children do.	AMOUNT RAISED BY CHURCHES AND CONGREGATIONS.							
	No. of Native Pastors	No. of Catechists.	No. of Bible women	Total of Native Agency.		Rs.															A.	P.						
				No. of Native	No. of Women																		Rs.	A.	P.			
Madura .....	1834	2	14	6	16	25	16	266	343	356	965	36	36	15	17	719	205	162	160	918	1	2	235	11	6	1153	12	8
Dindigul .....	1835	2	14	1	17	46	31	476	364	588	1428	97	48	19	5	874	264	74	141	317	2	8	191	13	1	508	15	9
Tirumangalam	1838	1	17	1	19	52	24	412	378	561	1351	45	47	16	13	840	209	71	126	456	7	8	48	8	0	504	15	8
Tirupuvanam .	1839	...	11	...	11	17	15	123	165	211	499	14	16	3	3	299	29	20	53	27	10	11	81	11	10	109	6	9
Pasumalai .....	1845	3	1	...	4	3	2	108	45	86	239	-7	4	6	3	220	101	21	36	116	0	0	74	8	0	190	8	0
Periakulam ...	1848	4	20	...	24	3	34	556	653	1171	2380	-93	59	47	34	1429	213	72	189	809	15	9	112	14	0	922	13	9
Mandapasalai	1850	3	29	1	33	88	48	797	769	909	2475	72	72	47	18	1360	265	72	115	328	6	7	360	13	10	689	4	5
Battalagundu .	1857	2	10	9	17	32	17	224	243	408	875	-70	28	18	7	431	91	53	101	200	8	9	153	7	2	353	15	11
Mélur .....	1857	...	2	...	2	11	6	26	30	53	109	6	3	1	3	62	19	9	12	27	11	2	16	13	11	43	9	1
Palani .....	1862	1	8	2	11	17	13	162	201	372	735	84	20	8	11	473	54	36	69	179	9	6	66	3	0	245	12	6
Mánámadura .	1864	...	9	1	10	13	11	70	76	180	326	45	12	3	2	227	33	21	42	115	4	2	29	13	10	145	2	0
Total.....	...	18	136	17	170	343	217	3220	3367	4895	11372	228	345	183	116	6934	1483	611	1044	3496	14	4	1372	6	2	4868	4	6

No. II.  
Evangelical and Pastoral Statistics.  
CHURCHES.

NAME OF STATION.	Number of Churches.	Added by profession this year.	Of whom baptized in Infancy.	From Romanist.	From Heathen.	Added by letter from other Stations.	From other Missions.	Restored to Church Privileges.	Dismissed to other Stations.	Do. to other Missions.	Suspended from Church Privileges.	Excommunicated.	Struck from Church Records.	Deaths.	Now in good Standing.	Gain or Loss.	Remain suspended from Church Privileges.	Received by profession from the first.	Children baptized this year.	Baptized persons in the Congregations not Communicants.
Madura .....	3	47	15	20	12	14	10	2	26	10	5	1	...	7	441	24	3	661	42	298
Dindigul .....	2	31	12	9	10	3	11	...	8	...	4	...	2	3	380	39	4	424	23	513
Tirumangalam .....	2	23	2	...	21	5	1	...	4	...	...	2	5	1	222	18	1	296	22	251
Tirupuvanam .....	1	8	...	...	3	1	...	...	...	...	1	...	...	...	82	2	...	108	6	72
Pasumalai .....	1	13	11	4	...	...	...	...	19	...	...	...	...	...	97	5	...	248	7	72
Periakulam .....	7	37	1	5	31	5	2	2	9	7	3	...	1	9	448	17	26	622	43	545
Mandapasalai .....	5	41	11	...	30	3	6	4	5	3	13	2	6	4	456	21	17	845	45	440
Battalagundu .....	9	30	17	6	7	8	3	...	8	...	...	16	...	1	330	16	25	383	25	273
Métúr.....	1	1	1	...	...	1	...	...	1	...	...	...	4	1	24	4	...	44	3	36
Palani.....	1	16	3	...	14	...	4	...	...	...	3	...	...	1	105	16	...	125	6	67
Mánámadura.....	1	4	...	4	...	12	3	1	3	2	...	...	...	...	56	15	...	115	8	73
Total...	33	246	73	48	130	66	40	10	83	25	30	21	18	27	2591	169	76	3871	230	2640

Evangelical and Pastoral Statistics.

NAME OF STATION.	ITINERACY.										BOOK DISTRIBUTION.										VILLAGE CHURCHES AND PASTORS.									
	No. of Itineraries.	No. of Encampments.	No. of Missions.	No. of Helpers.	No. of days' labor of Missionary.	Do. of Helpers.	Days of Encampment.	No. of Villages visited.	No. of Hearers.	Bibles sold and distributed gratuitously.	Testaments do.	Scripture Portions do.	Tracts do.	C. V. E. S. School Books and other Books.	Received for Books sold.	Names of Village Churches	When organized.	Pastors' Names.	No. in Congregations.	No. of Communicants.	Added this year.	Children baptized this year.	Deaths this year.	Subjected to Church discipline.	Amount raised for Church expenses and other purposes.					
Madura .....	1	3	1	8	6	57	6	48	1,850	13	47	98	2,120	1,331	34	8	Pasumalai .....	1845	A. Barnes .....	218	97	27	7	..	Rs. A. 0					
Dindigul .....	3	11	..	..	..	..	..	..	5	22	89	3,242	32,442	136	5	8	Mandasalal .....	1850	..	363	96	20	11	..	160 8 0					
Tiruvanganam ..	2	4	..	..	..	..	..	..	11	21	344	7,592	1,508	197	4	2	Mallankinaru .....	1855	..	525	88	8	4	..	186 10 5					
Pasumalai .....	2	6	..	..	..	..	..	..	19	3	238	6,844	778	51	11	3	Paralachi .....	1855	..	79	23	1	1	..	136 8 9					
Perakulam .....	7	25	..	..	..	..	..	..	17	31	4,089	254	24	11	4	Yelanurani .....	1855	D. Christian, Ag. ....	192	37	4	1	..	145 9 10						
Mandasalal .....	4	14	2	48	2	32	52	201	9,481	64	75	853	7,500	1,755	146	6	Karisakulam, E. ....	1855	D. Christian .....	400	38	4	1	..	23 4 4					
Battalagundu ..	9	15	1	14	2	365	48	116	7,618	12	7	156	5,752	1,374	148	4	Bodibaikanur .....	1855	E. Seymour .....	240	38	10	..	21 5 0						
Melbar .....	1	7	1	3	15	116	15	137	5,275	6	1	151	2,444	300	20	8	Kottamedu .....	1856	S. Williams .....	598	154	11	9	..	52 12 0					
Palani .....	1	3	1	6	6	38	8	29	1,578	20	15	296	713	129	57	2	Kombai .....	1856	C. Williams .....	604	76	8	7	..	278 6 6					
Manamadura ..	7	11	2	10	19	102	25	146	3,661	8	3	210	3,450	778	71	3	Kovilapuram .....	1856	E. Seymour .....	264	50	9	1	..	65 0 0					
																	Kodikanal .....	1857	A. Savarimuthu .....	150	41	2	5	..	2 66 5 3					
																	Kanjampatti .....	1858	M. Eames, Ag. ....	194	36	6	4	..	215 0 0					
																	Dindigul .....	1858	J. Colton .....	376	150	25	9	..	51 0 0					
																	Purasalur .....	1858	D. Christian, Ag. ....	187	19	..	3	..	310 0 0					
																	Samipatti .....	1859	M. Thomas, Ag. ....	111	23	2	3	..	20 10 11					
																	Sevalpatti .....	1859	M. Thomas .....	661	65	7	3	..	36 3 9 1/2					
																	Andipatti .....	1859	C. Williams, Ag. ....	161	65	2	3	..	5 93 3 11					
																	Madura, W. ....	1863	A. G. Rowland .....	296	62	12	11	..	2 46 0 0					
																	Madura, E. ....	1872	J. Cornelius .....	303	147	25	16	..	449 15 9					
																	Palani .....	1872	D. Vethamuthu .....	131	48	12	3	..	640 1 2					
																	Pukalalpatti .....	1872	A. Clark .....	180	31	3	7	..	38 2 0					
																	Ammapatti .....	1872	..	144	50	4	6	..	64 8 0					
																	Battalagundu .....	1872	..	284	130	28	7	..	5 40 7 2					
																	Silukkuvarpatti .....	1872	..	188	56	5	1	..	175 8 2					
																	Ponmanpatti .....	1876	M. Devasagayam .....	181	71	1	7	..	31 5 1					
																	Chandlerpuram .....	1878	..	78	23	3	4	..	3 92 11 0					
																				78	23	3	4	..	14 0 6					

Total..37 99 9 157 571401 2391421 70459 215 225 3084 60 687 42 914 1131 10 9

\* Mrs. Capron's Woman's work.





No. V.  
Sunday School Statistics.

NAME OF STATION.	Number of Schools.	Scholars from Christian Families.	Scholars from Hindu Families.	Scholars from Moham- edan Families.	Total No. of Scholars.	No. of Male Teachers.	No. of Female Teachers.	Total No. of Teachers.	Classes Taught in Vernacular.	Classes Taught in English.	Total No. of Classes.
Madura	9	...	...	...	332	...	...	40	...	...	40
Dindigul	1	102	106	12	220	17	5	22	12	10	22
Tirumangalam	12	332	56	5	393	19	9	28	35	...	35
Tirupuvanam	1	50	...	...	50	...	...	10	10	...	10
Pasumalai	2	140	22	...	162	11	2	13	13	...	13
Periakulam	24	403	85	22	510	35	8	43	50	...	50
Mandapasálai	37	560	...	...	560	34	4	38	38	...	38
Battalagundu	14	415	52	23	490	28	14	42	42	...	42
Mélúr	1	3	7	...	10	2	...	2	2	...	2
Palani	3	105	47	13	168	6	7	13	13	...	13
Mánámadura	1	60	...	...	60	4	2	6	6	...	6
	105	2,170	375	75	2,950	156	51	257	221	10	271

# GENERAL SUMMARY OF THE MISSIONS

OF THE

## American Board of Commissioners for Foreign Missions.

Our mission is conducted by this society, which has prosperous missions also in Turkey, Japan, China, Zululand, Dakota Territory, Mexico, Spain, Austria, the South Sea Islands, Ceylon and in the Mahratti district of this country.

The following is the general summary of its work for the year ending September, 1880.

### Missions.

Number of Missions ... ..	18
Number of Stations ... ..	77
Number of Out-stations ... ..	642

### Laborers Employed.

Number of ordained Missionaries <sup>1</sup> (7 being Physicians) ... ..	154
Number of Physicians not ordained ... ..	6
Number of other Male Assistants ... ..	8
Number of Female Assistants <sup>2</sup> ... ..	247
Whole number of laborers sent from America	415
Number of Native Pastors ... ..	138
Number of Native Preachers and Catechists... ..	327
Number of Native School Teachers ... ..	730
Number of other Native Helpers ... ..	232—1,427

Whole number of laborers connected with the Missions—1,842

### The Press.

Pages printed, as far as reported (Turkish, Japan, North China, and Zulu Missions only) ... ..	20,606,478
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### The Churches.

Number of Churches ... ..	273
Number of Church members as nearly as can be learned..	16,992
Added during the year, as nearly as can be learned, with additions not previously reported ... ..	2,462

### Educational Department.

Number of Training, Theological Schools, and Station Classes, ... ..	29
Number of Pupils in the above ... ..	1,185
Number of Boarding-schools for Girls ... ..	38
Number of Pupils in Boarding-schools for Girls... ..	1,356
Other Adults under instruction ... ..	1,096
Number of Common Schools ... ..	737
Number of Pupils in Common Schools ... ..	27,056
Whole number of Pupils ... ..	31,468

<sup>1</sup> Including nine still supported at the Sandwich Islands.

<sup>2</sup> Including eleven at the Sandwich Islands.

## Past Office Address of the Missionaries.

REV. T. S. BURNELL	}	Mélár.	
MRS. M. S. BURNELL			
MRS. W. B. CAPRON ...		Madura.	
REV. J. E. CHANDLER	}	Palani.	
MRS. C. M. CHANDLER			
MISS G. A. CHANDLER			
REV. J. S. CHANDLER	}	Battalagundu.	
MRS. J. E. CHANDLER			
MRS. J. M. MINOR			
REV. E. CHESTER, M. D.	}	Dindigul.	
MRS. S. CHESTER			
REV. G. H. GUTTERSON	}	Periakulam.	
MRS. E. W. GUTTERSON			
REV. J. HERRICK	}	Tirumangalam.	
MRS. E. C. HERRICK			
REV. W. S. HOWLAND	}	Mandapasalai.	
MRS. M. L. HOWLAND			
MISS M. S. TAYLOR			
REV. J. P. JONES	}	Mánámadura.	
MRS. S. H. JONES			
REV. J. T. NOYES .....		Kodikáanal.	
REV. J. RENDALL	}	Madura.	
MISS H. S. RENDALL			
REV. J. E. TRACY	}	Tirupuvanam.	
MRS. F. W. TRACY			
REV. G. T. WASHBURN	}	Pasumalai, Madura.	
MRS. E. C. WASHBURN			



